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Must Remain in
Transcription Room

M2363

Thursday, February 14, 1974

BARN

Lunch

MR. NYLAND: So, Valentines Day, huh? Are we all brothers and sisters? Like some letters I get ending with love. Some kind of a Brüdersheist. I don't like to use the word so - so much. "Oh, I love you", and so forth. Sometimes one can mean it. I think on a day like this one can mean it. How can you have a positive attitude towards your friends and your enemies. Only when you have within yourself a fire. When you keep on feeding that, the fire will give off heat, and warmth and sometimes even light. But you have to keep on feeding it. Then it doesn't matter who is in front of the fireplace and wants to get warm. Maybe your enemy. Well, let them be. You're just poking up the fire within yourself. Do you think that the sun has a feeling? If the sun is like a human being, or if the different entities in the universe are based on the principle of threefoldness, are there in the sun, also, different parts which are united and make the sun what it is as a body? Why does Gurdjieff say that it doesn't give off heat or light? Yet when he compares the sun with our ordinary mental activity, there is no light in it, there is no heat in it. Consciousness would be that. And still, in the consciousness of the sun, is it only consciousness. Is the sun closely connected with a part that you could call conscience? Is there something in the sun that wishes to give off heat? What is in God when we call it emanation? Is it a requirement when one has life that it has to be shared? That it has to be given off and thus produce within oneself a possibility of an activity showing then that one has life? And is that the way one recognizes for oneself that one is really alive when one gives? You see, it's not the opposite way when you take it does not mean you are alive. Because taking in is passive. Giving, of course is active. And in order to make sure you that are alive, you have to learn how to give whatever you have, whatever you can share. Giving even without thinking that someone else will not receive it or object to it you keep on - you keep on giving. I always say until maybe the other person simply says "Get out; I kick you, I don't want anything of you." Maybe, then one withdraws, but then you go give it somewhere else. So maybe Valentine is good. I got a present today. Two little hearts. I ate them. (laughter) Well, that's the best way. It's different from -- from eating my heart out. So I hope I'm -- I profit by it. With a kind of the care, the little things were baked and given. Do you think something of that kind goes into the product you make? Like in a creation you -- you make a form and then you sit in front of it and say "What

will I now pour into it?" It's like poetry. I don't know how poetic you are. I'm sure all of us have every once in a while written verse. Dogerell. (he chuckles) Maybe worse than that - Orage used to call it 'poperell'. But trying to create something within a form which you choose. To find the right word which actually connotes or is not in the way of the content of what you want to express. When both are united in that way, the content can come out through the form because there's no objection. It is not just rhyming words. It is a kind of a feeling one has for the sanctity of a word carrying that what you wish to give and then you have poetry. It need not be like a poem, it can be prose. It's an expression. I think we should every once in awhile, for oneself, when you write in your diary or the black book I heard mentioned yesterday. My Father used to call it a common place book in which you write certain things that strike you at a certain time. And later on you read it, or it is there as a little treasure. Of course I remember, I had a diary and I wrote on the outside cover, 'not destined for anybody' to protect the secrecy. Can you see such a thing as talking with God, talking with your inner life, talking really with something that you wish to develop. And the beginning of Work is always that way. I listen to answers and people talk and then the answer is alright, but it doesn't reach them because there's no link. Many times when one answers, you assume that the person wants to Work. He's not entirely clear about Work and perhaps he doesn't want to. And you first have to touch something in a person regarding his life, his ambition, his wish to continue to live, to have a reason for wanting to continue, and an ambition for achieving something, or learning understanding, or finding his place in ordinary life so he is not away from this Earth. Because sometimes it's just ignorance and of course laziness and not enough being educated to see what exists in this world as a beauty as one could pursue what interest it has to be awakened in someone so that he actually says, 'that looks to me as if it could be food for me.' Food for a king. And he feels himself to wish to become a king. Food of a certain level, a kind of interest that is a little bit more than just selfishness to satisfy his ordinary needs but the beginning of one's inner life starts with the beginning of a Kesdjan. The DO, RE, MI of Kesdjan is still unconscious but it's in that particular region where one should try to reach a person before you can even talk about Work. First you have to have, sometimes you know, the book Lust for Life.

That's not the right translation of it. It is really an inner desire for life. 'Lust' has a different connotation. It is a wish to be able to continue to live. It has to do with a wish to continue and protect what has been given. The sanctity of life that we all have first has to be recognized as something that is not only worthwhile but has a very definite meaning and this can be, of course, expressed in a variety of different relationships with other people. When you say you care and you set up a household; or that you have an ambition to become the president of the United States; or that you want to become a good ambassador or a missionary to help people; or whatever it is that you feel you ought to do for your children to educate them. All of that is giving, from yourself, as I say, the fire that has to be within one. But you have to tell the person that there is a fire. That there could be one. And many times it's only a pilot light. Then you have to tell them how to turn the gas up higher. How to give a little bit of information, that, within themselves they feel that the little bit of fire is being kindled. A fire needs air. A fire needs a couple of sticks of wood. But it also needs a piece of paper to start it. A match only burns when there's a head to the match. The head of the match is made of white phosphorous. It--an--it starts to burn when, because of friction there is that kind of heat. Then the white phosphorous starts to burn. That ignites the red phosphorous which is really the rest of the head and that ignites the wood. It is that process. This is the way one should look at the person you answer when they want to know about Work. What is there, you might ask, in your own house that you like. What is it that you think about when you are in front of a fireplace. What is it that goes through your heart when you see someone you care for. What is it that you experience when there is a problem in mathematics and you draw up your chair on the table and make yourself really at home and bend over and see how a and b perhaps could be connected or in ordinary arithmetic 1,2 and 3 and the numbers or ciphers up to ten and then eleven. Why, the decimal system. Why, in Euclid, in geometry, you want to combine letters in a certain way with lines. And lines make letters to give it a form. And you draw up your chair, and you are intent. And it doesn't matter that the window is open and it gets a little cold and your hands may even get cold. You are warmed from within because there's something that interests you. That's why we talk many times about the interests that you should have for your life in

whatever you do, if you can do it complete. And then I come back again to the Sun. Is the Sun complete? Is it really benevolent? Does it have, as a Sun, that is as real consciousness, an ability to emanate like God emanates. It's not radiation. Radiation is the conveyance, but emanation is the force which comes from within. It's carried on by radiation, further, exactly like the match starts to burn and then burns something else. And that, as a flame, is useful for lighting a stove or to make a fire. These kind of thoughts go through me on a Valentine day: how to wish people well; how to help and how to have them respond. Because when you want to talk about Work, you want a response. You want something that is kindled in them that starts to give off a little heat. On account of which, you feel encouraged to help them a little more because if ~~this light~~ It's right and if ~~this~~ it's genuine (inaudible) it will actually take the form of a question. When it's something that is desirable for them they will ask you, 'How can I get more of it'. As if when you eat a meal and you are hungry and it tastes good, you want to eat all of it that's on your plate. Do we look at a day like this every once in a while. Do you look at ~~the~~ a meeting. Can you really help each other? Can you find out what is within without talking about work at all? Just ordinary existence of human beings on earth to create on earth something that is so contra, or different, so opposite to what is taking place in Viet Nam still, or killing, and guns, and thieves, and hypocrisy. What is it that we must make to balance such economic (tape noise makes Mr. Nyland's inaudible; lasts about 7 seconds) destroy you. That, although you are influenced by them, which you cannot help, at the same time you are not devoured by them. That they are not going to be taken in and then before you know it, like a cancer, starts to spread and sometimes spreads very rapidly. Multiplying, multiplying cells which take life away from you because they have a desire to continue to exist regardless of where they are growing. And they don't care anymore about the body. The body is then for such cells a proving ground for their own existence and they take and take and take. And it is terrible what takes place in cancer. But cancer is in this world. There are many things of that kind that are cancerous. And people who become that way and live that way and live out, you might say, their selfishness or in ignorance not knowing what to do, or become influenced by others and not being strong enough to resist it. And they are, I say then, a fish without water, outside water, not swimming

normally, but temporarily being somewhere and having to live under what influence. And do you see that? Such poverty. Do you help then? Can you? Can you offer your services? How much will you give? What is the value to you? How much can you spend? Because it has to be spent. And it has to be, every once in awhile, at your expense. You have to sacrifice. You have to learn that. Like one learns it when one has a child and he or she grows up. And they come to the age of distinguishing that what is right and wrong. And then they have to go into the world. And you say 'yes', that is like a new step. Like we talked about last night of an inner world and an outer world of shifting around a particular point of gravity. First, if the outside world and the inner world, if it is unconscious then consciousness. A relation with a child in educating them when they come to the age of 18, 20, full grown, they have to go out into the world and you have to let them go. You still love them. You would like to keep them around you, of course, because you have spent so much time, energy, everything and caring a lot for them and you would like them to repay. Or, at least in your selfishness, you feel that they are really that they still belong home. But they don't any more because they belong to a different generation and they have to make their own life. And then one day, you say farewell to them because you say, 'It's enough. I've done what I should have done and I've done it to the best of my ability, but now it's time that you go and stand on your own feet.' And what you can ask is, 'let me know sometimes how you are and what is happening to you.'

Such is life on this earth. You have to learn how to accept your life as it is now. You have to learn to see what you can extract from it in unconsciousness as a beginning and gradually going over to deeper things in poetry, in that what you really wish in the intensity of scientific effort trying to find out what is the (groond) that is what is really the foundation of everything. And going around like Faust tasting this and that and finally finding himself at a certain place of dissatisfaction. Not having, it's not a question of having eaten enough, but not having found a real food that would nourish him and would, in digestion, give him something to live with. And there he stood like a fool, as he said. You know the quotation. This is how your life should be so that at the end of your life you're not facing your next life as a fool. That you have extracted from this life as much as you can for your own development in the name of God. Because, after

all, that is the fundamental issue that you realize that life is not yours. It's given to you a little bit, a little bit at a time. At certain times, maybe, for your benefit a little enjoyment, maybe. But for an understanding without any question in a relationship as an exchange of life between people it's also the same kind. Giving of your life for someone else. Creating, if you can, conditions for the growth, or an understanding of a comprehension even, of that what someone else aught to see even if they are a little ignorant. Even if they are a little stiff necked. Even if they don't want to take it, surround them like the sun shining on good and evil. I say it doesn't matter if you have a fireplace if your enemy stands in front of it and say, 'I would like to warm myself up a little bit.' And you say, 'Yes, go to it. You're my friend after all.'

However, we talk about work. What is it that went through you this morning, after last night? What is it that you could build up, what is it that you feel as food? What is it that you, then, if you have it, could give again and again to yourself? Can you digest unconscious facts and extract from them what could be useful? I mentioned the word quintessence of factionation is that you keep on distilling, distilling all your forms of behavior. Gradually seeing them in the true light because you become so acquainted with them that you don't have to describe them anymore. And that extraction from relationships when you have difficulty when you are a little one life has become a little monotonous. And you don't know anymore if it's worthwhile and you still have to face it because there are obligations. What will you do? So I hope on this day of Valentine that you continue for another year with many of these kind of thoughts in your mind and in your feeling. And that you can develop them. That you really can do what ought to be done with them because it becomes a holy task when you see it as a responsibility. Live you life to the full but make sure that you don't spend - - become a spendthrift. Make sure that you develop within yourself. Make sure that you can stand on your own feet, that you become less and less dependent on others. Even if they love you, maybe that what they give to you is not that what you wish. And maybe they don't understand you. But, for yourself you must become clear what is right and what is wrong then you must continue with that and you must to -- pray to God to have Him give you the force. The force of life which you see all around you is like God to you in different manifestations. We call it humanity. It is an expression of something

because we know it exists as life. And in that you have to recognize what actually is taking place with many people in their way, as types, as different parts of humanity as a whole, cells of a body, of organic kingdom. And that you are, really, dependent on that kind of a body. That you are not alone. That you know for yourself that there is something there right next door that belongs to you. Like a cell in your elbow is dependent on the next cell going up the arm. Maybe that you understand a little bit more about your own body, how you are dependent on supporting cells so that (~~two words indistinguishable~~ those cells) that are organic can really become healthy. This is kingdom of humanity; this is a requirement of this Earth. If it could be understood, Mother Nature would be extremely happy. Mother Nature is very unhappy now and that is why there is a such a conflict, so much destruction going on. So much that we even add or help to make it culturally against the desires of Mother Nature. When we wish a road, we make it. We cut down some trees and shave off a mountain. Why? So that we can get to Philadelphia five minutes earlier. Simplicity amongst life is quite different and you have to be satisfied more and more with bread and water. But you can extract from bread and water the real sense of life. You can extract from all simplicity that what is the meaning of the life as expressed in simplicity. When you are after life itself, you don't care very much about the form, then only as a port, or a door, which opens up to could show you the treasures which are in Heaven. Each person is like that. There is in each person this possibility. A periphery. An appearance. An essential something worth already much more. But the quintessence of the existence of a man is within himself and it is worthwhile to hunt for the golden stag and to find the treasure. Every once in awhile become (like PARSIFAL ~~that possible~~). A fool but intent on something that he doesn't know he searches for. When you are, in the evening, when you sit quietly in your house, and you let the day go by you ask, how much time was spent on searching; how much time was spent on routine; how one -- how much time was spent on idiocy; how much time was spent quite uselessly that if I had to do it again I would not spend it that way; how much time was spent for organization and reorganization of my mind or my conscience to sharpen it. Or that what I did with my body was the utilization of energy in the best way so that it became efficient but at least that I knew that it had to be spent and not overspending it and not underspending it to

take care of things at the end of the day to take care of the day you have lived. Because the day as it is when you go to bed goes to bed with you. You wake up; yesterday doesn't wake up anymore. It is put away in the past. But you continue because your life continues. Yesterday was only spent in order to show what your life was worth. Yesterday was only the form. That is why when you consider it, you only consider it as having been past already and in which you played a part. But you keep your life and yesterday becomes gradually something that you probably will forget.

Now we talk about Work. Now you tell. Now see what there is as a question, statement, sincerity of your life, you know. I'm not interested in other things. I would like to talk about your life; what you are trying honestly; the difficulties you have. And to what extent then, this whole question of seeing yourself and becoming aware can really help you to open up new doors of -- of perspective and placing unconsciousness in a special kind of a framework of God and the devil. So tell.

(After 15 seconds of silence Mr. Nyland chuckles a little) This reminds of an old farmer in Brewster. He would sit in the morning; see him on the road or happen to meet. And then he would say, "How are you?" And then immediately, not really give a damn, but just to start a conversation. Almost anything you say will start a conversation.

Carolyn: Mr. Nyland.

MR. NYLAND: Ya, alright.

Carolyn: Um, I've this question for about four weeks and it's still a question it's just hard to verbalize. But, um, it has to do with a morning that I spent four weeks ago Working. And my approach was somehow different. It was very - - I was very balanced and I just set up a rhythm in the kitchen, just going about doing things with not much thought or feeling. And during that period of time I had a - - a moment of total clarity of, um, my face. I mean it was - - it was just a moment of an impression.

MR. NYLAND: Your face?

Carolyn: Ya, of exactly how it was. Just totally clear. And then my mind started working with it and making certain assumptions, saying that it was tense and that sort of thing. And - - but that's something that usually doesn't happen to me. And I guess what I wonder is if that is what's meant by a fact.

MR. NYLAND: Are you looking for your face again?

Carolyn: Maybe. (she laughs briefly) It was, it was, it was interesting, too. That was the after effect, that I was so interested in that (interrupted by Mr. Nyland).

MR. NYLAND: I think it was a realization for yourself leaving it up with your face as existing. There was definitely something that realized you were alive. Of course we have those moments, you know, in which everything at a certain time drops away.

Carolyn: But was that a fact and was that a function of 'I'. Usually... (gets cutoff by Mr. Nyland).

MR. NYLAND: No it is not a function of 'I'. It is a realization of one's existence without 'I' having done anything about it. You see, I look at these things as little indications of light coming from, I say God. But one can also say, sometimes, Mother Nature at a little lower level. And then you can also say that maybe some Archangel is willing to help you. Or some kind of a spirit who might know you, simply to tell you, to give you courage. You see, I only look at it that way as something that happens to come even in an unconscious state. Because an unconscious state is still part of the universe. It is only a manifestation of a certain kind in which there is ignorance at a certain level where very seldom it is known in that kind of a dream or sleep that there is another level which might be possible. And although we do talk about it as an unconscious state, implying by that that there must be a conscious one, otherwise I wouldn't say unconscious. Very little is given in ordinary life at the present time, in culture, or at any kind of a thought or feeling, or at any way of living, of different people, that would indicate that such possibilities exist. I think it is even so bad there's an education and a willingness of a Father and Mother who really don't know and are also unconscious that only accidentally certain things like that can happen. And even when they do happen many people do not remember that they actually were a little different but put it down as something, yes, maybe it is nice, maybe it isn't but it has no meaning. One has to learn that kind of a language as

something like that existing as we say, a moment that one does not forget. Because then it becomes exclusive, or rather it is separated from ordinary unconscious moments. And the way I look at it is that God, as the Almighty Maintainer of the universe, is interested all the way down to where we live in the conditions how life is being used. Although, in accordance with the ray of creation, the further one goes down from the SI DO, up high going down to the DO of ones own existence, the level where we are is so far removed from Absoluteness that any kind of a step down, in three, and then in six and then in twelve ~~twelfth~~ removing themselves from the center of the universe that then His Endlessness is less and less interested and has to leave it to a few other Archangels I'll call them who will take over in His name. So that then when we receive these kind of ideas of infinity, because that's what it is, that when I do not know anymore where to place it because it has not been taught. At the same time, the current of a ray of creation continues until the end of that ray which is still the ~~glowing~~ growing point. And there is still life in existence. Although it has been covered up a great deal by so many laws that it is practically impure or rather that is extremely difficult to see that by itself. And all that one can get is at a certain time only a point of that kind of understanding then it disappears. I see in it the love that life has for life. Or expressing it symbolically, the love that God has for children. And considering ourselves as children wishing to grow up and becoming a man, that then this is like a little indication of please don't forget that you are alive. ~~Back in~~ like a memory.

Carolyn: Thank you.

MR. NYLAND: It's good. It can be considered very necessary for many people if they only could produce this themselves. That's why I said a little while ago, 'Are you looking for your face? If I could create that, but you see it's not created by me. I just happens to experience it. And from an overall standpoint, it is like a start. star (?)

Start here

Peter: Mr. Nyland.

MR. NYLAND: Ya.

Peter: It's Peter

MR. NYLAND: Ya Peter Yes

Peter: I've had a certain question that has been vague in my mind for a few weeks ~~in~~ and which has been put in a certain form by a book I've been reading about a man who climbed one of the highest mountains in the Himalayas, and

MR. NYLAND: A little louder Peter.

Peter: And then climbed Anapunda, one of the highest mountains in Tibet, in Nepal. And when he reached the summit or toward the top of the mountain, he described an experience he had which seemed to me very much similar to being free from myself, or a spiritual waking up. And the cost of that in terms of physical difficulty and what he had to go against in himself, actually the loss of several parts of his body because of frostbite, made me wonder for myself if I had in me whatever is necessary. The question I really have is what amount of friction for myself is necessary. I know that certain things I was doing were very often connected with something which would ~~being~~ be in extreme in the other direction from myself.

MR. NYLAND: Now Ya, Peter, the question is really two fold isn't it.

Peter: Part of me objects to the poss - - the necessity of that kind of friction being necessary.

MR. NYLAND: I think the first question is really, 'Is one entitled to receive that what I simply call infinity. Even if there may be a wish, is one at a certain time entitled to have that kind of knowledge or experience. Then the second question is,' Is it really necessary to go through all these hardships and lose everything in order to gain that what is the value of one's life? If you compare it to the man who climbed the mountain, he was willing to pay that price. If you compare it for yourself, you will only find out when you wish to find out when you do it. It is no use theorizing about it. I don't know what is necessary for me to give up in advance. I only will know it when that what is desirable on my part, if at that time I'm willing to pay the price for it. If I say I want that, I'll cut my finger off for it. I will not know it until I see that what I really want. And then, (~~can't make out words~~ if the value is such,) then I give up my finger. So you see, partly it remains theoretical. At the same time it is inherent in anything that I now, at the present time, possess, of myself and which I claim is my own. To what extent am I willing to give it up for the development of something that could be free from it. When one climbs a mountain the surrounding is indicative of what

has to happen to a person because the density of the air becomes thinner and thinner and it becomes more and more difficult to breath. And then the effort you make, you wish that you could be without air and almost you might say floating to the mountain. But you don't get to the top until everything that is now useful for you to climb up has been lost. When it is said in the bible that you have to lose your life that is really the meaning. I have to lose it, of course when the physical body dies. But there is a possibility in developing something that can then take care of life itself. When a man climbs the mountain he sees himself at the top. But when he is a real climber he says not even the top is satisfying to me. When I get there I'm entitled to be able to fly away. And in that process he will shed everything that is not necessary. And if he is not too foolish he will keep just a little water and some bread because the last steps will require that he has done away with everything that is, as we say, bondage. It's inspirational Peter. To what extent it's possible to apply it to yourself you have to climb a mountain before you find out. Symbolically.

Peter: I think it brought to mind something that's in me, though. I think I have a choice of how much friction I can; none at all.

MR. NYLAND: I think you have a choice. How much will you pay you don't know until you're actually confronted with either that or the other. The choice, and you say you think you have a choice, is only theoretical. How much are you willing to give up for certain things even in ordinary life. Whenever any transaction of that kind has to take place it is an economic law that one has to gain in value. Or that what you wish to buy has to be worth more than that what you possess. So it is really the realization of what you aim at and the value you attach to it. And when you are confronted with a possibility of buying it, like in a store, that you say I'm willing to give a dollar but I don't give a dollar and a half. And then you go out of that store without that article. The confrontation has to be there Peter. The theory is, of course, as a result of reading about someone else's experience. Your won't have the experience unless you yourself put you in that kind of a state, I say symbolically climbing a mountain or going to a store and getting something that you really wish for which you are willing to give your life. That's it, huh? I think Peter you know one lives many times in imagination. Comparing it with the experience of someone else

and you try to imagine that you experience it. And I don't think it is right because that imagination has no chance of becoming a reality. Reality is based on the formation of certain things which are already reality in embryo and have a chance as potentiality to become real on a different level. The level where imagination can become real. And although I say I am interested in experiences many times experiences themselves particularly when perhaps it is a lim - - imitation of someone else's doing it first has to become my own. And then I am then confronted with that what is with in my reach. It will become reality when I take hold of it. Not before. But you see that's a very interesting process. This question of taking hold of something means I leave everything that I now own for whatever it is I've lost interest in it. Now I'm ready to take hold of something that first used to be imaginary but because of my wish to give everything that I now own for that purpose will become reality for me. If I step from one step to the other I leave the lower step. That is the only possibility of reaching a higher step. Even if I with one foot on one step and the other foot still on the other one I don't call it I've climbed the step. It's only when the second foot is lifted to the next step that I'm free from the step where I came from. You can say it that way. Every time I create reality out of the potentiality of seeing a stairway which I climb when I climb it up. Each step I create a reality of being on that step.

So what other things are there? Who.

Ella Mr. Hyland.

Elaine: When you were on the West coast the last time I had raised a question on the Thursday that was about how you could set up your life with the idea that you were in Work in mind. That is not ideal conditions I can Work at this moment or something but simply in choices of what you did and how you arranged your life with that in mind rather than a point of view of just what you wanted in your ordinary life. And then a couple of weeks ago I asked you a question about how inner life fed outer life and you talked to me about conscience. And later on afterward, I found for myself that I felt it was a direction to put these two things together to try an approach what I did with my life by questioning, to the best of my ability, what I thought conscience was in me. And I found although I can't - - I don't quite understand it and I can't quite explain it in words that something very much has changed for me because it's as if

something inside of me stops now before it does something or takes something on. And it approaches something that comes close to Work. I really don't have the words for it but it's almost as if when I can consult this that I feel is at least close to something called conscience. That I have to do it in almost a way that I attempt to make a Work attempt. And that something comes clear for me through that.

MR. NYLAND: Why do you say it that you have to do it as if you have to make a Work attempt? What do mean, really?

Elaine: I mean that I have to be open rather than subjectively willful and that I have to....

MR. NYLAND: I think you have to shed your subjectivity gradually. I think you have to come nearer and nearer to God. I think one is in relation to Work when Work really opens perspectives and you see possibilities which are not as yet real but are close enough to see almost or could describe a little bit of what I always call a treasure in Heaven. You're climbing a ladder and the ladder goes through a trap door and the trap door is the opening in space. You see, I cannot separate it. I keep on Working in ordinary life. And in that kind of a process whenever there is less desire for Work, the desire for consciousness, there is all the time the attempt of keeping a conscious level or keeping a conscientious one. And doing that what I have to do all the time with that in mind or within my I. And so the question of Work is completely identified with my life. I don't make distinctions anymore. For me it is part and I now judge whatever I do in a unconscious state from the standpoint of is it right? Is it really? Is it conscious on my part? Am I free? Am I pure? Am I unselfish? Is it for the purpose I say it is for? To what extent do I remain honest? Things of that kind. And so there is no separation and gradually, as I say, the nearer you are to God, the more God will influence you. On Earth we remain that way. We are not, as yet, able to fuse and to become one for the next level of cosmic consciousness. We still coin - - keep on Working. But Work is part of one's daily life. And the more daily life now appears and the more I can remember myself in that the more, of course, my ordinary life will change and take on a different kind of a level. So the process you describe, of course it's quite right, but don't make the separation anymore in the addition to Work. It is Work.

Elaine: That's - - that is exactly, I think, what my question was - - is. Because I found that, like, it came right with Work for me.

MR. NYLAND: That's right. And don't question it anymore. Just continue to do as I said Sunday. Don't waste your time in thinking and feeling about it. Or what I said last night this whole question - you go off to create your I and you've lost your desire or the wish as I said. I Work. I am. I walk. This body exists and it is constantly an expression of my life. And I wish this life to be recognized in the best way possible. That's why my body needs to follow certain commands such as are given from a partly conscious state, partly unconscious I don't know sometimes which. But I keep on going because I don't want to waste my time in thoughts and feelings about it. You understand what I mean?

Elaine: Yes.

MR. NYLAND: That is Work. And become so completely one with a person that there is no further distinction necessary. If my mind starts to function as a whole, if there are no different compartments but if it actually is as it were one unit, then I can rely on the functioning of my mental activity as it goes over into a different gear. It's like an engine. It's in low gear, I shift it; it's in middle, I shift it; it's in high then I travel. When I stop maybe it goes in low gear again. But all the time it's regulated because there's a wish within myself and I can call it 'I', I can it Magnetic Center; I can call it voice of God; I can call it conscience I don't care what I call it. Alright?

Elaine: Yes. Thank you.

MR. NYLAND: Okay.

Judy: Mr. Nyland.

MR. NYLAND: Ya.

Judy: It's Judy. Um, I had the experience on Monday after what you were saying at Sunday lunch I started the day and I tried to keep my body moving and be aware. And I was - - uh, a situation came up. I was with somebody who was very upset and I saw that what I usually do is to sort of continue to lose myself and get involved completely in the problem. And on Monday I was - - had already established a

momentum and I just kept on being active and trying to be aware of myself. And I wasn't, um, I remained with myself and later it seemed like in really caring that that would be a potential beginning; that unless I had that I really couldn't do anything to help someone else.

MR. NYLAND: I think it's right, Judy. Because many times that what you would offer is a little superficiality or is a cliché. The further you want to go within yourself, the more precious is the material that you can bring up and the more alive it can be. But also, the more it can be recognized by the other person who's looking for something that is nourishing. How far you have to dig I don't know. I look many times for minerals in the soil and I have to dig and I go through sand and then the clay layer and then some more sand and then the rock. This and that. I know there is something deep down. I call it gold. I have to find it. Where I find it I don't know. Maybe it starts already at ten feet but maybe I have to continue. It's like drilling for water. I don't know how deep an Artesian well has to be. I go by generalities and what other people have done. I may have to dig two hundred feet before I hit water and even then the water may not be enough. I only get one gallon a minute. I should have fifteen so I dig deeper. It is that way in a relationship with a person. You exhaust yourself to see what can be given. If it is a little superficial, a little bit essential, it may be already enough. Then don't give more. But if it is not enough dig down as deep as you can go for yourself and bring up really the values of your own life and give it and see what it does. And in that process you will recognize a great deal about yourself and you will see how necessary it is to keep on being alive to yourself. In that way you work.

Judy: That's what I thought.

MR. NYLAND: Yeah, it's right. Keep on trying and trying. It doesn't matter if one fails. All you have to pray for is that you've enough wish for the continuation of finding out. Don't give up a crossword puzzle. Sit until your head starts to sting. It's a marvelous thing to see someone that's being concentrated you know. The intensity on the face of a child when it really wants to undo a knot and how the tongue comes out and how they press their lips together and how intent they are and how the little fingers have to hold this and that.

It's a beautiful picture. That's really the intensity with which sometimes one wants to find out what is me within.

And keep on; have the patience to do it, at the same time the assurance. If one can have belief of that kind, you'll move mountains. And particularly when it is for someone else and you care, you are willing to give your life sometimes. All that for me, you may not call it Work in the sense of Objectivity but it is so close to that what I really wish that at any one time it can go over into complete loosening up and forgetting myself whenever I'm not attached. Then, of course, I'm Impartial. And so, everything on the road to more and more detachment; how I reach it and at what time may be part of a glimpse and at other times I'm away from it, I keep on like a flagellante. (not sure of this word – transcriber) I keep on chastising myself. I'm foolish at times. I say "it's too bad." I've given too much or really it was not necessary to give that kind of quality; could've been a little less but it's the way I learn. And I keep on, I keep on because I wish to grow up. And in that sense everybody can be of a use. In giving to them you receive and you receive unselfishly because you are not taking anything away from someone - - someone else. As a contrary, you are giving much more than you receive from them. You receive within. It's always that way. One gives to the outside one receives from above that's received within that creates the current. You give away, much more from where this came from. And the relationship within towards your inner life is like a prayer asking God not to desert you. Alright?

Judy: Yes.

MR. NYLAND: I don't know sometimes if this is helpful. If it really gives you food for thought or that it encourages you to show your feelings sometimes in situations where, perhaps before, you were a little afraid or you were a little ashamed or you didn't dare for whatever reason. Does it enlarge your world. Does it give you more idea about how things could be and to what extent are you making then an expanding world I said last night. You have to expand it. It's a title of a book by Jeans, Expanding Universe. Addington also writes about that. It is that enlargement of your inner life which becomes more and more your world because you create it. You uncover that what is and make it your own. It belongs to a totality.

You don't know it but it is a treasure that you uncover, then it becomes your own. It still remains the property of God. This reminds me of something that is ~~right~~ like credit. Credit that has to be issued in order to make the machinery of economics run. Where it is necessary that this credit is there that represents a value we call it the natural wealth of the nation. It is an inheritance. It is that what is an ability represented by thoughts of what one can do, inventions, machinery and all the different things that we call total wealth. The question of minerals in the ground, or agriculture, or the ability of the soil to have things grow and the attention of farmers and agricultural wizards to furnish food. All of that is total wealth. It belongs to us, totally. It still is property here and there like you own a house. At the same time it belongs to the totality of all the wealth existing in a country. Because that exists as an ability to produce, as an ability even to distribute and, of course, the ability to consume the economic structure can be continued on that basis. And regulation that is necessary is to issue something that we call credit representing that what is the value against which, you might say, it is issued. And then that kind of money has credit in the form of paper is trustworthy because the wealth of the nation is back of it. It is like a mortgage on your house. Because there you go to the bank and the bank issues some money and then owns your house. It's wrong; the totality of humanity owns the world. When we talk about exchange of goods that are necessary or that what are minerals, like now with oil, it is owned by the totality of mankind and it should be free for transforming from one place to the other. And in that process of course people can, because of their work, earn money for doing it. But it's wrong to have a property that you own at the expense of someone else when that what is needed should be needed by someone because they also can use it and should share it. And if it is in short supply the price will go up. Only those then who really can afford can buy. Such credit exists in the spiritual world. We are a little part of it and we don't know how to issue a credit for oneself. It's as if you write a certain promissory note to your inner life and you say now I function in accordance with that what I know exists but is not as yet available to me. And I'm perfectly willing to go into debt for that because if I can use it, if it has that reality for me now, then I will have the possibility of reaching a height from which then I see more reality; can also issue, again, more credit and then

compensate from what I have incurred as a debt at the lower level. This is the payment to Mother Nature. We take that what is Mother Nature as that what is our nature and we own it for the time being. And Mother Nature has given us the possibility of even issuing credits in the form of our capacity, which at the present time is not sufficiently developed, but is potential and can develop and belongs to the wealth belonging then to Mother Nature as a whole. And at the time when we have fulfilled that kind of a task and we cash in on all the promissory notes to Mother Nature and say now in its place I will give you one check on Eternity. So when we sit and talk it might lay you up a little bit of a treasure for the afternoon. Of course that's what I hope that you keep on remembering; that you keep on thinking about what we talk about of the value of life itself in your particular domain. You remain the owner of it although it is owned by all of us. It is exactly the same as when I breathe and I have air enough I don't take it away from someone. But when I say I enjoy nature and I look and I see mountains and valleys and so forth and it gives me something. Who owns it? Everybody! It's not the property, it may be your property, I don't care if you own the land and the house. But if the house is situated in such a way that it gives me aesthetic pleasure, you're not going to give anything away from yourself. I just happen to be that kind of an instrument who is then sensitive to such conditions. I don't touch the property. I only use what it produces in me. And so with the ideas that we talk about, you are entitled to the usage of them. And you're not taking it away from anyone, not even Gurdjieff. It is an esoteric knowledge that happens to be distributed in some way and you can take from it whatever you wish and it still is available to someone. The loaf and the fishes, the loaves of bread and the fishes and the multitude was fed. They ended up with much more not because it multiplied but became available. It was not noticed before. That is why it's such a surprise. You're much richer than you know you are. All you have to do is to learn how to uncover the treasures. They are within you. All the potentiality – I'll say all you have to do is to the Work. And then it is - - will develop like muscles develop when you work physically. It is an addition and then the result is a tool much more useful. Keep on sharpening your tool. It'll be so sharp that it can cut air. Try to see how you can develop the different things that are within you and which have a good potentiality which are not mean and which are not

degrading; which are really worthwhile although they are small. Develop them like you would teach a child how to become nice and helpful and give it discipline and give it facts of life, the three R's and whatever you want to add; a little geography, a little history, a little (inaudible). That you do to yourself. You add, you add to it, you add because of a meeting, you add to it when you are open, you add to it when you want to digest it. You have to give it time. Sometimes you are a little bit too hasty. Sometimes you are a little bit too greedy. You think you are already entitled to it. No you're not. You're only entitled to what you can extract now and what you can make into your experience. All the rest remains available at the proper time but keep on because then the time will come that you can take it. And this is what I mean with meetings like this even if you don't talk too much I don't really care. What takes place in you can take place without having a question. It depends on how open you are to a wish for your own development and what you can go home with and what you can remember and what at times what can become clear to you when you sit quietly, I say in front of a fireplace, when you really come to yourself and you want to talk to your inner inner life. Your life has to be the forging of a key which is quite personal because your inner inner life is not a pass key. It won't open the door. There are two keys in existence. One can be made by you and forged by means of your Work. The other is in the possession of God. One prays sometimes when you don't know how to make the key that God will tell you what it looks like. Sometimes even you ask for an imprint in wax that He could send it to you so that you can make it. And God said, "No, that's not fair. I made this key Myself by the creation of the world. And it fits you. You have to find how you can make a key for yourself so that then, when the doors open, I will come."

So there is an afternoon. There is some kind of a decision you must make like you have to make every once in a while. What is right, what is wrong; how much time for this, how much for something else. The same way is when you eat; how much, how much you need, how much you don't need. Same way is when you talk; how much to talk, how much not to talk. The same way is association with friends; how much and how much not. Leave it alone, you un - - you walk, you go fast, you go slow. You arrange for yourself the particular speed that is necessary. You attach yourself sometimes like a cable car to that what is the cable

which goes in accordance with Objectivity that you can hang on to it; let it go, you stand still; you hang on to it again, you clamp on, you hold on, you go. You profit by it. In the process you develop. And so here is your afternoon. You can spend it any way you like. Isn't that interesting? No one will ask you at the end of the day for an account. You can squander your energy. You can waste it and God will let you. He's not a school master. He's not an institution - - or the head of an institution of learning. All He says is there are opportunities. Open your eyes, look at them, use them. It won't do any harm for anyone else. They can use it too. They have their own opportunities. You created that sense, your future. But you must make it and not just live in imagination. So, toil, Work in sweat of your brow. Do as much as you can translating that what you meet into an experience for yourself and digest it. Build up your Conscience this afternoon like you should do on a Valentine day. So that you can send a little note, one of the many hallmark indications of caring. Make one and send it to God. And write it with your blood and say not in sentimentality "I love You. Thank You for living."

So good bye. I'll see you. I'll see you again some other time.

END TAPE

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